National Cultural Features of Toponyms

Samanova Shahlo Bahtiyarovna

Teacher, Uzbekistan State University of World Languages

Abstract: The article deals with the analysis of English toponymic phraseological units in the context of their reflection of the picture of the world of the English-speaking society. Its relevance is due to the need to study the cultural factor in the language in the framework of linguistic research. However, toponymic phraseological units are extremely rarely studied, despite the fact that it is the toponym, which is part of the phraseological turnover, that is the linguistic sign that transmits information about the history, traditions, values of the culture of the people to future generations.

Keywords: phraseological units, history, traditions, culture.

In recent years, as part of the construction of a national linguistic picture of the world, the question of creating a model for constructing its nationally marked space has been raised. And a large role in this model is given to the historical and geographical conditions of the ethnos, which are reflected in the language in one form or another. As history shows, a person who mastered a certain geographical space as his habitat, first of all, paid attention to those realities of being that he encountered in everyday life. At first, these realities were the landscape surrounding a person - forests, fields, rivers, mountains, plains, etc., then - the phenomena of the everyday sphere, which became part of the urban (closed) space [5].

Geographical spatial relationships in language and speech are expressed through toponyms. For example, L. N. Davletkulova calls toponyms "historically, socially and culturally determined geographical names of any natural or artificially created objects on the land or water territory of the Earth" [3, p. 33].

N.V. Podolskaya calls a toponym "a proper name, which in the appropriate context, taking into account the place, time, language and writing, serves to distinguish one geographical object from other geographical objects" [4, p. 32].

V. A. Nikonov notes that "toponymy as a set of all external and internal geographical objects is closely connected with the history of one's country, since geographical names, which are quite stable nominations, remain for a long time, becoming a kind of historical monuments" [5, p. 14].

Phraseological units with a toponym component are the most nationally specific linguistic neoplasms, since, unlike phraseological units of other thematic groups, they practically do not contain parallels in other languages (with the exception of international phraseological units, which, first of all, include units created by based on ancient mythology and events in the history of the Old and New Testaments). As V. M. Mokienko notes, "for phraseology with proper names, unless, of course, international idioms (biblical, mythological and literary phrases) are excluded, such parallelism is limited to a minimum" [6, p. 57-58].

The system of images embedded in toponymic phraseological units represents the worldview of a given people, testifies to its cultural and national experience and traditions. Through the nominations of geographical objects, phraseological units inform about the peculiar customs, ways of thinking, history and mythology of the people.

V.V. Katermina believes that "a toponym, functioning in phraseology as a national-cultural component, helps to identify features, characteristics of a particular nation, a particular type of

linguistic personality" [7]. She notes that "the semantic transformation of toponyms in such phraseological units occurs due to their use in a figurative sense, which is based mainly on images associated with history, culture, natural conditions, the life of the people - native speakers" and that "through the thematic connections of the component - The toponym conveys a "piece" of the reality surrounding a person" [7].

K. I. Kropacheva, studying phraseological units with a toponym component, came to the conclusion that these phraseological units "in most cases differ from other phraseological units in a lesser degree of semantic cohesion of the components" [8, p. 100]. But, nevertheless, it is the toponym that is part of this unit that forms its semantic core.

When studying phraseological units with a toponym component, one should, first of all, pay attention to the conceptualization in them of the material and spiritual world of the English-speaking linguistic community. We divided all the toponymic phraseological units we have identified into two large groups: 1) phraseological units representing the material world of a person (83 units); 2) phraseological units representing the spiritual world of a person (130 units). Note that both the first and second groups of toponymic phraseological units include not only nationally marked units of British and American origin, but also set expressions that function in other languages, since they have a common source of origin. Among them, first of all, there are phraseological units that go back to ancient mythology, and biblical units, which include an ancient toponym. Despite the common root that has spread its processes in other linguistic cultures, these international phraseological units in each national team receive their own assessment and create a completely different image.

Let us give a description of the selected groups of toponymic phraseological units, each of which is divided into several subgroups.

The first group of phraseological units - "The material world of man" - is represented by the following fragments of the picture of the world:

1. Human health (5 units).

These phraseological units represent:

a) habits that are harmful to human health (in most of these phraseological units we are talking about drunkenness): for example, to put on the Suffolk market town - "to be intoxicated" (the market in the English county of Suffolk was the place where big lovers gathered drink, since ancient times there were many drinking establishments) [9];

b) a disease that appeared as a result of physical injuries inflicted on a person: for example, Chelsea grin (lit. "Chelsea grin") - "a wound from a dissection of the face from ear to ear" (the Chelsea area of London has long been considered a place where clashes between various gangsters regularly take place groups) [10];

c) medical drugs, for example, balm in Gilead - "consolation, healing" (the source of the origin of this phraseological unit is the Bible, which mentions a balm made from an extract from a tree growing in the historical region of Gilead; this balm had a calming effect on a person) [9].

2. Characteristics of a person according to external parameters (9 units).

Phraseologisms of this group are nominated:

a) appearance of a person: Chelsea boots (name of boots); to grin like and Cheshire cat - "meaningless smile all over your mouth" (the source of the origin of this PU is the fairy tale story of the English writer L. Carroll "Alice in Wonderland", one of the characters of which is the constantly smiling Cheshire cat); dressed up like a Bristol pin-merchant - "dressed up like a needle" [11];

b) features of the human voice and its manner of communicating: for example, Wardour-Street English - "speech in which there are many archaisms" (this London street is located in the Soho area, where the lower strata of the population previously settled, speaking their own, special

language, little understood by residents of other areas of London, now it is the main shopping and entertainment district of the capital of Great Britain), etc. [11];

c) gait: make a Virginia fence - "to walk, stumbling at every step" (in the US state of Virginia, fences were previously built, famous for their curvature) [9].

3. Characteristics of a person in terms of his labor activity (4 units).

The phraseological units of this subgroup speak of a person as a subject of labor and professional activity. Many of the units included in this subgroup date back to the Bible or Greek myths: work like a Trojan - "work a lot" (the inhabitants of Troy were hardworking people), ascend Parnassus - "become a poet" (Mount Parnassus in ancient Greece was considered the seat of the muses) [12]. But this group includes phraseological units that tell about the peculiarities of the labor activity of the peoples of the English-speaking countries. These, for example, include FE Yarmouth mittens - "worked-out hands". Its origin is due to the fact that at the fishing enterprises of the English port town of Yarmouth, workers worked from morning to evening, who were given special mittens that helped preserve the skin of their hands [13].

4. Characteristics of a person in terms of his antisocial activity (5 units).

In this group, we included the nominations of people who earn their living illegally (such "professions" cause a negative reaction in society): Broadway boy - "gambler; a noisy, brightly dressed man; ladies' man"; Tyburn blossom - "a young thief, a delinquent" [10].

5. Death (9 units).

Phraseological units included in this group are divided into two subgroups:

a) phraseological units representing the violent death of a person (murder, suicide, death as a result of mutilation);

b) phraseological units, the semantics of which correlate with the natural death of a person (death from illness or old age).

Isolation of the national-cultural component of the semantics of a phraseological unit, which in this study is considered a toponym, makes it possible to study phraseological units from the point of view of the presence of information about the national culture in them. This allows us to identify the archetypal culturological opposition "one's own - someone else's", fixed in toponymic phraseological units. Differences between cultures form ethnic prejudices in many areas of people's lives, clearly drawing the line between "own" and "foreign" culture. The opposition of culturological features "one's own - someone else's" is historically fixed in the semantics of phraseologized toponyms, both original and borrowed. It is the psychological features of the perception of the "foreign" world by one or another linguocultural community that determine the specifics of the evaluative connotations of phraseological units with culturally marked toponyms. An important component of this opposition are stereotypes. The term "stereotype" was introduced into scientific circulation by the American sociologist W. Lippman in the book "Public Opinion", published in 1922. Lippman understands a stereotype as a special form of perception of the world around us, which has a certain influence on the data of our senses before these data reach our consciousness [Yrrman 1950: 95]. In phraseological units with topocomponents, both autostereotypes and heterostereotypes are revealed. Autostereotypes are assessments attributed to their own ethnic community by its representatives. [Sadokhin 2004: 224]. Usually these stereotypes contain a complex of positive characteristics, which is explained by the desire of the ethnic community to introduce into their content the features of the ideal of their own ethnic group, to emphasize the most distinctive qualities of the national character. Heterostereotypes are a set of value judgments made about other peoples by representatives of this ethnic group. This type of stereotype is characterized by strong generalizations, unjustified simplifications and the reduction of someone else's national character to some one feature. Generally, heterostereotypes are much more critical than autostereotypes. All this confirms the opposition of culturological signs "ours - good", "alien - bad", fixed in phraseological units with

topocomponents.

In the content of phraseological units, the dichotomous implication "one's own - another's" is actualized, which explains the predominance of negative connotations in phraseological units with "foreign" toponyms, since everything alien, foreign is most often associated with something bad, incomprehensible, unknown. One's own culture is usually evaluated positively or overestimated positively.

In languages, "foreign" topoobjects of two types can be phraseologized: 1) objects that are territorially close to a given linguocultural community (geographical names of countries bordering on the territory of the language in question); 2) objects territorially distant from the given linguocultural community. In these two groups of phraseological units, there are significant linguistic and cultural differences. Phraseologisation of names of distant topoobjects prevails in comparison with phraseologisation of close objects.

In the phraseological funds of the analyzed languages, there is a universal and national-cultural content, which reflects the similarities and differences in the worldview of peoples. National and cultural identity is due to belonging to different cultures, lifestyle, mindset, national psychology and the historical development of a particular people. Despite the universal nature of human thinking, the development of the surrounding reality is carried out in a specific way, inherent in this national-cultural community, which turns out to be fixed by linguistic means. As a further perspective of research in this area, we can recommend a linguoculturological analysis of the studied units in texts of different genres; the study of ways of forming phraseological units based on various lexical-semantic, structural-syntactic and lexical-grammatical processes (metaphor, metonymy, different types of transfers, expansion, abstraction, generalization of meaning, etc.); identification of stereotypes of consciousness of the linguocultural community by developing a classification of phraseological units with a topocomponent according to semantic topics, that is, according to the types of situations in which these phraseological units make sense.

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